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TO THE RIGHT HONOVRABLE THE COMMITTEE OF ESTATES:

The humble Remonſtrance of the Commiſsioners of the Generall Aſsembly, met at *Edinburgh* the 13 of *October* 1647.

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TO THE RIGHT HONORABLE THE COMMITTEE OF ESTATES

The humble Remonſtrance of the Commiſſioners of the Generall Aſſembly, met at *Edinburgh* the 13. of *October* 1647:

AS there hath been very lately a publique and ſolemn Thankſ-giving, for the great mercies and deliverances which God hath wrought for this Nation, after hee had brought it very low; So the dangers which are interwoven with our deliverances are very great, and ſtill growing greater and greater. This alſo cometh forth from the Lord of Hoſts, who is wonderfull in Counſell and excellent in Working, that we may not be ſecure, or think that all our ſtormes are overpaſt, but may ſerve the Lord in fear, and rejoyce in trembling, and be the more ſtirred up to watchfulneſſe, circumſpection, and zeale, in all the duties which the condition of this time calls for.

We therefore in the diſcharg of that great truſt which is committed to us, and according to the dutie of watch-men ſet upon this Watch-tower, cannot be ſilent in a time of ſo

great danger, but hold it incumbent to us humbly and faithfully to report and Remonstrate to your Lordships, That the dangers of the true Reformed Religion and Cause of God in this whole Island, whereby the late Generall Assembly their Declaration communicated to your Lordships, discovered to be in many respects so great and so imminent, as might justly minister occasion to your Lordships in your wisdome to think of some more effectuall meanes and remedies for preventing or removing such dangers, although they could not now be aggravated by any new emergents. Nevertheless, we have too great cause to conceive that the dangers of Religion are now growen greater then they were at the time of the Generall Assembly.

And even since the time of publishing your Lordships Act concerning the disbanding of the Army in this Kingdome; The wise and marvellous providence of God is making answer and proclaiming aloud in both our eares, That the danger is become greater and more imminent, for the waters of the present deluge are growen many cubites higher since that time; for evidence whereof, the Kings Majesties late answer to the Propositions of both Kingdomes may be instead of many demonstrations. It is our great griefe that we have cause to say so, but we must speak to the matter as it is, and unlesse we would shut our eyes, we cannot but behold in that answer, a threefold growing danger to Religion.

For first, His Majesty professeth, that as when the Propositions were offered to him at *Newcastle*, he could not agree to some of them without violation of his conscience and Honour, so neither can he agree to others of them now, conceiving them more disproportionable to the present condition of affaires then when they were formerly presented to him, as being destructive to the principall interests of the Army: So that his Majesties disagreeing being now more inlarged and of a greater latitude then before, if his Majesties former answer to the Propositions, was justly conceived to be unsatisfactory in point of Religion, this last doth much lesse satisfie; for although his Majestie did not in his former answer

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agree to the Covenant, and other materiall Propositions concerning Religion, yet there was in that answer some part of satisfaction even to the Propositions concerning Religion; whereas in the answer, even that part of satisfaction is by the foresaid expression unsettled instead of being adhered unto: We shall passe that clause in the answer which owneth the interests of the *Army* so farre as to prejudice the more publike interest of both Kingdomes in those *Propositions* agreed upon after mature deliberation by both *Parliaments*.

Secondly, His Majesties waving the Propositions of both Kingdomes and pressing the proposals of the Army to be the subject of a Treaty, doth yet further encrease the danger of Religion, seeing those Propoſals as they omit and abandon the former desires of both Kingdomes in point of Religion, so they cannot avoid (as the words stand) the continuing of Prelacy; the toleration of Heresies and *Sects*, and the taking away of the Ordinance in joynig the taking of the Covenant, as is more fully expressed in the Declaration of the late Generall *Assembly*.

Thirdly, His Majesties answer doth also divide that joynt and common interest of both Kingdomes in the Propositions, which was formerly the ground of a joynt Treaty of both with His Majesty: Hereby (what ever may be prejudice otherwise) surely Religion will suffer not a little, foraimuch as the Propositions concerning the *Covenant* of the three Kingdomes, and the Vniformity between them in Religion, are by this meanes in effect excluded from the Treaty, the joynt desires and common concernments of the Kingdomes in point of Vniformity in Religion being no part of the subject of a treaty with either Kingdome severally, but of a treaty with both joyntly.

Yet his Majesties answer to the Propositions is not the only danger to be now looked upon in this businesse, for even since that answer was given, this common cause and *Covenant* hath been yet further weakned and dangerously wounded, by the late strong endeavours in *England*, to move the Parliament to establish by their authority a toleration of Sectaries, and to

ſlight and lay aſide ſuch of the Propoſitions of Peace as concerne the *Covenant*, and the joynt intereſt of the Kingdomes in Religion. It addeth greif to our ſorrow, that we have cauſe to mention the new perſecutions raiſed there by meanes of the Sectaries, againſt divers who have been zealous and active for the good of Religion, King, and Kingdomes. Yea, they who plead ſo much for liberty of conſcience to themſelves, allow ſo little of it to others who differ from them, that they can now make up a charge, either of conſtructive Treaſon, or of high crimes and miſdemeanors againſt them, for ſuch particulars as do upon the matter amount to no more but zealous endeavours in oppoſing the way of the Sectaries; Neither common ſenſe, nor Chriſtian ſympathy can ſuffer us to conceive that the cauſe of Religion is in no greater danger then before, when perſecution is growing daily more and more hot againſt ſuch as have moſt appeared againſt, or endeavoured to hinder the late unſufferable exorbitancies of the Sectaries.

While the danger of Religion is thus encreaſed abroad, we cannot ſay that'tis growen any whit leſſe at home, but rather greater: for beſide the dangerous influence which the growing power of the enemies of the Covenant in *England*, is like to have upon this Kingdome, the Malignant faction at home hath not ſo much decreaſed in profeſſion, as increaſed in deſigne and practiſe againſt this *Cauſe* and *Covenant*; Surely they who are diſaffected in this Nation, being many, are as malicious as before, when very ſhortly after the expedition into *England*, perceiving no force within the Kingdome to reſiſt them, they took *Arms* and diſturbed the publique peace: And if they were ſo ready to ſtir when that *Army* was but out of the Kingdome, how much more if it ſhall be disbanded? Some enemies are ſtill in the fields, and in actuall Rebellion within this Kingdom; and there is too great cauſe to feare that many others who retain their former principles, and continue in their former deſignes againſt this cauſe ſhall not be ſlow to take up *Arms*, if your Lordſhips lay them down.

2. And ſo much the more may this be expected, becauſe as

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their pride and insolency is of late grown more intollerable upon the hopes of disbanding the Army, so there is many of them enraged, as Beeres robbed of their Whelps, or as Wolves of the evening, being also desperate of mending their broken estates, except it be in publique combustions; Others of them are animated and emboldened by the great favour and indulgence which hath been shewed towards them in their Delinquencies, in so much that they are thereby hardened from repenting of their Rebellion, or compliance with Rebels, and even blesse themselves for a better lot, easier yoke, and lighter burden, then those who have been most reall and active for the Covenant.

These dangers of Religion we have insisted upon, as being most proper for us to speak to, and not as we are in sensible of the great danger of the Kings person, and of Monarchicall Government, for preserving of which, according to our Covenant, our prayers and best endeavours shall not be wanting. And now the danger of Religion in all these being so great, and the grounds of our fears and apprehentions being so pregnant, we earnestly beseech and humbly obtest your Lordships, in the bowels of Jesus Christ, and by the vowes of God which are upon you, that as your Lordships desire God, and your own consciences, and the posterity may not afterwards charge upon you the ruine of Religion, King and Kingdomes, so your Lordships may be very tender and conscionable that no such designe be entertained or get place among you, as tendeth to the disabling of this Church and Kingdome, from an effectual prosecuting and promoting of the ends of the Covenant, or to the strengthning and inabling the enemies thereof, by affording them the oppertunity which they wait for, to disturb again the peace, and to destroy the present Reformation. These and no better effects can be looked for if the army in this Kingdom which hath been so blessed of God, and so faithfull to you, shall be disbanded before this Cause which so much concerneth the Glory of God, the Reformation and defence of Religion, the Peace and safety of the Kingdomes, the Honour and happinesse of the King, be setled upon a firme foundation.

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In this our humble desire we are not byassed with any respect to any particular party or interest: Our witnesse is in Heaven and within our own brests, that we speake for the interest of Religion and of the Cause of God; neither doth that which we desire tend to a new War, but to the preventing of a new War; nor to the encreasing of burthens on the Kingdom, but to the preventing of greater burthens: Nor is it our desire alone, but many others are equally sensible with us of the great danger which may accrue to this cause from the disbanding of that Army. It is not unobserved that most of those who are active for the laying down of Armes are such as were against the taking up of Arms in this cause: However since there can be no assurance in humane reason that the Kingdome shall need no Army, we humbly offer it to your Lordships most serious thoughts, how far a new state of the question, setting aside the Covenant, [which some late debates both heer and in *England* give us cause to feare] and the raising or imploying of another Army [which we also apprehended and expect if this Army were once disbanded] may be perjuditiall and even distructive to this cause and Covenant, for which this Nation hath done and suffered so much.

Having thus discharged our consciences, we humbly leave all this to be well weighed by your Lordships, and we pray the Lord himselfe to guide your Lordships Counsels, that you may be like the wise men of *Issachar* having understanding of the times what *Israell* ought to do, and what they ought not to do.

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